

ARS ARTIUM:

OR, THE

A R T

O F

Divine Converse.

A

New-Years-Gift.

B Y

D. ABERCROMBY,

Author of the Book entituled,

Protestancy to be Embrac'd.

L O N D O N,

Printed for the Author, and
sold by Samuel Smith at the
Princes Arms in St. Paul's
Church-yard. 1683.

To the Most Reverend
Father in God,

WILLIAM,

By Divine Providence,

Lord Archbishop

OF

CANTERBURY,

Primate of All *England*,

and Metropolitan,

And one of the Lords

of His Majestie's Most

Honourable

PRIVY-COUNCIL.

May it please Your Grace,

THo it be Prover-
bial, That *Arts*

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are

The Epistle

are happy, when examined by True Artists; yet, we must confess, 'tis sometimes no small disadvantage to undergo the Censure of clear-sighted Judges; because nothing can escape their all-seeing Eyes, and the Artificer himself, with his Work, stands or falls by their Verdict. Nevertheless, I am not in the least apprehensive of Your Graces Censure, tho fully per-

Dedictory.

perswaded You are a Great Master in the Art of *Divine Converse* ; because Your piercing Eye shall discover nothing in this small Treatise, that already You are not acquainted with, and undoubtedly practise daily, in the midst of Your most serious Affairs: So I may say, You shall meet here with nothing else but a Copy of Your Great Self, tho imperfect, and far short of

The Epistle

the Original. This Treatise then is indeed as a *New-Years-Gift*, but not *New* to *Your Grace*: It points out an easie Method of Conversing upon all Occasions with God; but the same is made much easier to Imitation, by the lively Examples of Your eminent Piety and Learning. I must in this Conjunction, discover ingenuously to *Your Grace* the most sincere
Sentiments

Dedicatory.

Sentiments of my
Heart, that I rejoyce
more than I can exprefs,
to become a Member
of the *Church of England*,
wherein I obferve fo
great Examples of folid
Doctrine and Christian
Piety ; which I fee go-
verned by fo Loyal, fo
Learned, fo Charitable,
fo Zealous Prelates and
Pastors. I hate flattery,
My Lord, Cane pejus &
angue, above all things.
I fhall fay then, without

A 5 the

The Epistle

the least exaggeration of the Truth, That we have no reason to admire the present Glory of this Church, since we know the true Causes thereof; I mean our Gracious Sovereign's most Wise and Peacable Government, and *Your* Graces eminent Learning, and Apostolick Zeal: By the former You are a declared Enemy against all Errours; by the latter, you oppose

Dedictory.

pose with the vigour of
a Primitive Prelate what-
ever appears disorderly
and sinful. That you
may continue this and
the ensuing Years in a
full Health, necessary to
such glorious Enterpri-
ses, it shall be the hearty
wish of him him who is,

*Your Graces most Humble
and most Obedient
Servant,*

David Abercromby.

TO THE
READER.

Courteous Reader,

Books are not to be
valued by their
Bulk, no more than Men.
This Treatise, tho of a
small Bulk, is great in
Substance : It contains
the most Noble of all Arts,
to wit, that of Divine
Converse. If thou be not
an Artist in this Art, thou
art not a Christian, at least,
not a perfect one. It shall
not

To the Reader.

not be inquired at the last day, What progress thou hast made in other Sciences, but how far thou hast advanced in this. Lest then thou be found guilty of wilful Ignorance, run over, or rather meditate frequently this ensuing Treatise: 'Tis plain, that the meanest Capacities may understand it; 'tis short, and proportionable to the leisure of the most busied.

Vale & fruere.

(1)

ARS ARTIVM:
OR, THE
ART
OF
DIVINE CONVERSE.

CHAP. I.

*That there is an Art of
Conversing with God.*

AN Art being nothing
else but a multitude
of Infallible Precepts, direct-
ing

(2)

ing us Infallibly to an End, we could not at all, at least not so easily, attain to with the sole aid of our Innate Capacity; 'tis clear, there is an Art of Conversing that Invisible, All-sufficient, and All-Glorious Being we call God, since through the perverseness of our Corrupted Nature, we meet with such obstacles to this Blissful Conversation as could deprive us entirely of such a great good, if we were not taught some Infallible Method, either to Shun, or Surmount 'em: There must then be certain Rules given, and an Infallible Method pointed out, whereby we may
remove

(3)

remove whatever is capable to hinder or uneasie our familiar access to God : For whatever esteem we have for him , though we acknowledge him our Creator, our Sovereign, our all ; yet we are so bewitched with the Objects that strike most our Senses , that we scarce ever come near him by Prayer or Meditation, but with I know not what Reluctancy , which if it were Invincible, would occasion men to think Blasphemously of Gods All-bountiful Providence , as if it had not furnished them with means necessary to their attaining that End
he

(4)

he Created them for, which was no other but his own Glory, the sole aim of all his Undertakings.

CHAP. II.

*That God is Gloryfied by
this Art, and in what
it consists.*

GOD only has right to do nothing, but for his own Glory, because of his Infinite Excellency, whose undoubted of Prerogative is to be *Alpha and Omega,*

ga, the beginning and end of all things: Though his other Creatures contribute not a little towards this Design, yet I may say, without scruple, none promotes it in so great a Measure as Man does, whom it seems he has fram'd particularly to his own Image and Resemblance for this End.

That we may understand how he performs this Duty, and Gloryfieth more his Maker, than all other Mute Creatures, 'twill not be amiss to decide clearly, what that is, which Men commonly call Glory, and so few comprehend: 'Tis defin'd
vulgarly

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vulgarly thus, *Clara cum claudē notitia*; a distinct knowledge, with praise of the Person we intend to Gloryfie. This Notion declares sufficiently, the Properties of that Glory one Man receives from another: For Men are Gloryfied to the satisfaction of Ambition it selfe, if we, convinc'd of their extraordinary merits, pay to them the due Homage of a proportionable praise: Yet methinks 'tis defective by respect to God, whose Glory receives a greater encrease of lustre by our Prayer than by our Praise: The former being an Infallible mark of our dependency

(7)

dependency, not the latter :
this definition then shall be
Compleat, if we conceive it
in these terms, *Gloria est clara
cum laude & prece notitia :*
We Gloryfie God by a clear
knowledge of his Perfecti-
ons, in that Degree it may be
had here, with Praise and
Prayer.

The meer Speculative
Knowledge of God contri-
butes but little towards the
increase of his Glory, for
the Ancient Philosophers
were convinc'd of his being
Infinitely Perfect, Power-
ful, and Wise, and yet Glo-
ryfied him not as God, be-
cause of their slight perfor-
mance, or rather intire omis-
sion

sion both of Praise and Prayer: They were not acquainted with this Art of Conversing Familiarly, their Sovereign Lord, by which only he is perfectly Gloryfied in this life; for we never place him in that Degree of Glory he deserves, and we are capable of, unless besides a not ordinary knowledge of his perfections, we break out both in Praise and Prayer, asking him, as All-Good, and Almighty, our needs Spiritual and Temporal; and this we shall perform with greater Facility than we can yet Imagine, if we are but once proficient in the Art of Conversing
with

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with him ; and such we shall undoubtedly prove, if we reflect seriously on Four things. 1. On the time he makes choice of, to speak to us. 2. On the Subject of his Speech. 3. On our indispensable Obligation to speak to him. 4. In what manner we ought to acquit our selves of so necessary a Duty.

CHAP.

CHAP. III.

When God speaks to us.

TWO Persons are said to converse together, when they speak one with another; in the same Sense we converse with that Sovereign Being, when he vouchsafeth to speak to us, and we are permitted to speak our needs to him; and as in all Regular Conversation, while the one Discourseth, the other with a respectful silence is attentive to his Discourse, we must

must recollect our selves,
and hearken to his Oracles,
lest he address to us his
Speech, and we through a
Criminal disrespect, take no
notice thereof, or hear it not,
which would make us ac-
countable to his Justice, as
neglecting such an unde-
serv'd Favour, as is the op-
portunity, never perhaps to
return again, of receiving
from his All-liberal hand,
what each one knows he
most stands in need of.

Because in a Familiar Con-
versation som are so distract-
ed with other thoughts, that
they must be told when
they are spoken to; the
same thing may happen in
B ou.

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our

our Case ; Men not reflecting on that Critical Minute God makes his Application to them ; either because he is Invisible and seldom thought on , or being too attentive to the frequent suggestions of the Flesh , they listen not to what concerns the Spirit : I shall therefore assume for thy Spiritual Interest, this Charitable Office, and Advertise thee, if perhaps thou be of this number, when particularly God speaks to thy Heart, and when thou art indispensibly obliged to hear with an Attention suitable to the quality of such a Speaker.

God

God speaketh to us, either immediately, or mediately; immediately by Revelation; mediately, by Inspiration; the former is extraordinary, and granted to few, of this I shall say nothing; the latter is ordinary, and denied to none; it consists chiefly in two things, in the Illumination of the Intellectual Faculty, and Motion of the Affective, I mean the Will.

Whensoever then God illuminates thy Understanding, or moves thy Will, he speaks to thee, and this he does at every moment, or at least, as often as thou but opens thy Eyes to contemplate his wonderful

Works: He has no Tongue I know to speak withal, but all his Creatures, how mute soever they be, speak his Mind in a most Eloquent and Intelligible manner to all such as make use of their discerning faculty.

Run out then into the Fields, thou needs no other Company there but God and thy self to Converse withall; the vast extent of this Visible World tells thee he is Immense, and without either Compass or Measure; the Beauty of every part thereof assureth us, that what we admire so much, is but a slight Representation of that Substantial, Essential,

al,

al, and Unparallable Beauty, never failing, but always subsisting in and by it self: the confus'd language of a raging Sea, declares distinctly the inconceivable fury of his wrath against Sinners. The Earth, though but a dull Mass, informeth us of his Immutability; the Air of his Subtility; the Fire of his Activity; the Heavens of his Glory; the Stars and Planets, with as many Tongues as Beams, Preach his Magnificency; in fine, a numberless number of his Creatures bear Testimony to his Wisdom by their Industry and Dexterity, and all sound aloud the infinity of his Power, by their wonder-

ful passage from the dark Abyſs of nothing, to the clear light of Exiſtency, and his All-bountiful Providence, by the unwearied of Protection of that being he has given them; can we think it then either hard or impoſſible to Converſe with God, he is every where to be met withal, he is Viſible in every Corner of the World to a Man that hath Eyes,

*Jupiter eſt quodcumque vides,
Jovis omnia plena.*

leſt we ſhould be dazeled with the Glory of his Ma-jeſty, he has laid it aſide and hid himſelf in the mean-
eſt

est of his Creatures, but we shall easily discover him by the Rays of his Godhead Gloriously shining in the lowest Work of his Hands.

CHAP. IV.

*When God Speaks and
Converseth with us
more particularly.*

GOd Converseth with us in the foregoing manner, when he quickens our

Understanding, in order to discover to us his wonderful perfections in the Works of his Power: But there are two other noted times he speaks to us more particularly; to wit, Adversity and Prosperity; in time of Adversity he punisheth as a Father, in time of Prosperity he Caresseth as a Mother.

These great Riches thou art possessed withal speak distinctly enough in his Favour, if thou hast so much of Wit as to understand their Language; we are, say they, or rather God himself by their Mouths, Convincing Arguments of that Extream Care your Celestial Father takes

takes to provide for your Bodily wants, that you may with less disturbance think only on what concerns your Souls; Remember always you are not Proprietarys, but mere œconomers, you are accountable for the good or ill use you make of us to a Master extreamly rigorous, though just in the highest degree, by whom we are allowed to be the Instruments of your Beneficency, not of your Riots and Debauchery: Forget never, you will certainly at the utmost leave us when Death comes, and we in all probability, as being inducements to your daily Crimes, shall

leave you before that time.

Such is the mute Eloquence of that Gold, of that Silver, of those Immense Treasures thou heaps up in thy Coffers so Carefully; but perhaps they stand like a Wall betwixt thee and God, hindring thee to hearken to his Voice; well, he shall overthrow it, and take away these Riches that are the cause of thy Spiritual Deafness: Affliction perhaps will give thee understanding, and make thee the more attentive to his Inspirations. He was never more Familiarly conversant with *Job*, nor *Job* more attentive to his Oracles, than upon the Dunghil,

Dunghil, and in his greatest Miseries.

Thou art then now forsaken by these Riches thou gloryed so much in, and trusted so much to; thy Friends are no more, and the chief Props of thy former Grandeur are overthrown; every one shuns thy Company, as hoping no more the same advantage thereby now as formerly: But take Courage, God himself shall be thy Companion, and Converse with thee, as with his dearly beloved Child: He will Discourse to thee in this Conjunction particularly of the Vanity of whatever expects
an

an end, as Riches, Honours, Employments, Pleasures ; he will mind thee of thy Pleasures, how they were *simul in ortu, simul in occasu*, ended in the very first moment of their being, as to that brutish satisfaction thou was so much taken with in their enjoyment, but still persevering in the trouble and sting of thy Restless Conscience.

This is a Secret known only to the Spiritual and Discerning sort, that God would have us to Spiritua-
lize every thing, and Envi-
sage in the meanest of his
Creatures his highest Per-
fections, the best attractives
of our affections: He desires
all

all Men to reflect seriously, he expresseth his extream love towards them, in a sensible tho different manner, no less when Fortune smiles, yea perhaps more too than when it frowns.

Take notice yet of another Christian Truth, conducive in no small measure to thy Spiritual proficiency, and my present Design: God speaks to us by all such as have Authority over us; such are Superiors either Civil, or Ecclesiastick; their Will must be look'd upon as his in all things not repugnant to his written Word, insomuch, that if we resist, in Lawful things, our Lawful

ful Superiours, we oppose not only them, but God himself, whose Lieutenants they are; and as such ought to be Reverenc'd by all their Subjects: What they say in reference to our allegiance, we must conceive to be said by him, or by his Inspiration, whom they represent: Let all Inferiors then reflect, that God Converseth with them, by these good Instructions and wholesom Advices they receive from such as he has set over their Heads: If we but once accustom our selves to take whatever happens to us here below in this Spiritual By-
 as, we have attained to an
 in-

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infallible Method how to
find God every where, and
Converse with him inti-
mately upon all occasions.

CHAP.

CHAP. V.

The Subject of Gods speech to us.

THE Subject of Gods Speech to us is ever proportionable to that Degree he has plac'd us in in this World, and is as different as our Employments are here, and his Designs on us hereafter; yet we may say generally, his Converse with us aims always at our greatest perfection; he will not have us to content our selves

selves with an ordinary Virtue, because he prepares us an extraordinary Reward; in Contemplation whereof he stirs us up to great Enterprises for his Glory, to fight constantly against our three most dangerous Enemies, the Devil, the Flesh, and the World; he puts us in Mind to go on stoutly, and not to weary by the way in our Spiritual Progress; for he would be highly offended, if we imagin'd any *Tropicks*, or *non plus ultra*, in the career of perfection.

But when we take a course contrary to his Designs, and our own Spiritual Concerns, he Exhorts us
to

to Repentance, and useth us, as an Expert Physician his Patient: He Impleys first Lenitives, to cure the Malidies of our Souls; such are sometimes Riches, Honour, Good Success, Great Employments, bestowed often on most Undeserving Persons, in aim only to gain by such Favours their affections; but if they are not prevailed upon by such liberal profusions to acknowledge their Benefactor, and their own unworthiness of his Benefits, the Distemper now being come to a great height, he shall have recourse to the last and extream Remedies, he shall dispoil us of

of these Riches, the only source of all our disorders, abandon us to the wrath of those we look upon as the chief upholders of our Fortunes, make away that wife, those Children we love so dearly, deprive us of that health so instrumental to our Debaucheries, that so forsaken by all Earthly things, we may be forced to come back to him and our selves again.

Thou could not hear his Voice in time of Prosperity, by reason of the Tumult of thy vast Retinue, of thy Numerous and boisterous Family, and continual Disturbance of active and passive

five Visits; now all this past, and being now by a friendly stroke from above reduced to a mean condition, thou shalt have leisure in a silent solitude to hearken to the least of his whispers, and be more attentive to his Fatherly Instructions, all tending to thy Spiritual Progress in the Career of perfection.

To come to Particulars, he speaks to each one conformably to that State of Life he has called them to; he remembers Princes, they are not for themselves, but for the People; they ought to look upon their Subjects as their Children, not as
their

their Slaves; that they must provide for their Temporal welfare, by Just Laws; and Eternal Interest, by not suffering any Crime they may hinder: He Exhorts again all Inferiors not to be deficient in any part of their Duty towards their Respective Superiors, whom they ought to reverence as his Vicegerents.

His more Particular Converse with us in private, aims always at the rooting out of that predominant Passion which influences Powerfully all our Actions. Our Conscience, or rather God, by and in it, tells us, that too insatiable desire of
 Riches

Riches overweighs our Poor Soul, and draws it down to Hell it self, whither we are ready to go, if we thought to meet there with a Treasure: If this be the Devil thou art possessed withal, thou art told by the secret Voice of Inspiration to wrestle him out of Doors without respite, and with all speed. Another Sacrificeth all, his Soul not excepted, to Momentary and Brutish Pleasures; but he hears God whispering in his Ears, in all times, and in all places, the Idol of Pleasures he adores, is the false Deity he must Renounce too, if he will shun his Eternal Ruine: Others,
and

and those too many, are overpowered by that undertaking Passion of Honour; at this *Goliath* of Worldly Grandeur, such ought to aim continually, for if they are so happy as to give him once a Mortal blow and overthrow him, 'twill be easie to put all the rest of the *Philistims* to flight; I mean if once we extirpate our predominant by the very Root, our other imperfections, its defective Offsprings, shall never bide us a pull.

CHAP.

CHAP. VI.

Our Indispensible Obligation to Speak and Converse with God.

UPon several accounts we are indispensibly obliged to Speak and Converse with that Sovereign Being we understand by this Word, God. 1. Because'tis it seems the very End he Created us for ; not that he had need of ours, or any other Creatures Company, but because as he is infinitely

ly good by Nature, nothing can please him more, than to Communicate himself to whatever is capable of his Friendship. 2. Because he is our Judge, and shall decide in last Instance of our happy or unhappy Eternity. Tho he be Infinitely Just and Rigorous beyond all Imagination; yet, he may be gain'd in some manner as other Judges, with Gifts, not of Gold or Silver, but of Praise and Prayer.

*Munera crede mihi placant
Hominesque Deosque
Placatur donis Jupiter ipse
datis.*

C

What

What would be your opinion of a Man, who would neglect so far his most important Affairs, as never to recommend them to the Judge on whose only favour the good success depends? Such an one, you say, hath not his Wits about him, as slighting his most material concerns, *ex ore tuo te judice*, you have pronounced against your self with your own Mouth: The greatest affairs of the World, of Commerce, and Confederacy, Peace and Wars, &c. are but meer Trifles, and Childish Plays; there is but one thing in the World I can conceive, as deserving the

the Name of Affair, which is our Eternal happiness: Are not we then in a fit of a not-ordinary folly, if we neglect a business of this moment, or never own him from and by whom only we may expect the good success thereof?

God is our Father: He has given us such extraordinary marks of his love by our Creation, Redemption, and Conservation, that we are oblig'd least we incur the guilt of an extream Ingratitude, to render him often thanks for such undeserv'd and wonderful benefits; we are his Children, we stand in need of his Fa-

C 2 | therly

therly protection against our Enemies, both Visible and Invisible: He will supply sufficiently all our wants, both Spiritual and Corporal, but we must pay to him first the due homage of a humble Prayer; since we may procure to our selves so great an advantage at so easy a rate, can we prudently neglect it?

God is our Physician, whom we are concern'd to Consult in all our Distempers both of Body and Soul. That Patient desires not to be cured, who never makes an overture of his Indisposition to him that only is able to cure it. God, I confess,

fess, understands perfectly
 our strong and our Weak,
 the most secret and hidden
 Maladies of our Souls, but
 yet he will be told of them
 by us, as if he knew them
 not, that at least by that All-
 mover proper Interest we
 may turn our selves often
 to, and Converse with him,
 which is undoubtedly the
 greatest happiness we can at-
 tain to in this life, and as a
 foretast of our Future Con-
 versation with that God of
 Majesty, in the Splendour
 of his Glory.

CHAP. VII.

*In what manner we ought
to converse with God.*

I Design not in this place to write a Spiritual Treatise: There is nothing more Common in the Age we live in, than Books of Instruction for such as profess a not-ordinary Piety: I intend only to speak

speak home to the
 scope of this present
 Treatise, and to set
 down an easie and
 practicable Method to
 Converse with God at
 all occasions, for the ad-
 vancement of our Spi-
 ritual Concerns.

It consists chiefly in
 these three following
 Things; in Knowledge,
 Praise, and Prayer. We
 Converse with God by
 Knowledge, when we
 Meditate upon his

Wonderful Perfections: By Praise, when we extol his Mercies: By Prayer, when we ask him our Needs. There is nothing here but may be easily performed by a Man of an ordinary Capacity.

To attain to a sufficient Knowledge of Gods Infinite Perfections, we need not have recourse to the Abstract and Metaphysical Meditations of Divines.

Let

Let us but open our Eyes and look about us, wherever we are, and we shall see them written with sensible Characters in the Foreheads of all his Creatures: His Infinite Wisdom a seeing man cannot but discover in the Beauty, Order, Harmony and Structure of this Universe, and of himself as a wonderful Abridgement of all his Works: We see

C 5 clearly

clerally his Power, Goodness, and his other Attributes in the Creation, and constant Conservation of the vilest Objects our sight meets with: Let us then break out in Praise of his Glory, Power and Goodness, of his Innumerable Mercies bestowed upon us from the very moment of our Birth, yea and before we opened our Eyes to see the light of Heaven.

Every

Every Creature may be to us an ample, subject to run out in Praise of, and Prayer to God: This is a great secret of the Spiritual Life, to Discern and Spiritualize for the good of our Souls, these sensible Objects, which so many misuse to their own Damnation: That Beauty thou admires, betrays perhaps thy Soul to a dangerous and restless Passion, because

cause thou looks upon
the enjoyment thereof
as thy Sovereign hap-
piness ; but another
clearer sighted than
thou art , considers it
only as an imperfect
Copy of that Original
and never fading Beau-
ty: And so, what is a
cause of sin to some, is
to others an occasion
of Spiritual Proficiency:
This Instance Instructs
thee sufficiently how to
pass through the sensi-
ble

ble Objects, to that Invisible Being, who Created them designedly for this end.

I shall discover as yet, three most important Practices, whereby we may attain in this life in the midst of our greatest Affairs, to a not ordinary Intimacy and Union with God. First, If we are so busie that we can spare no set time for our Prayers, let us Offer unto God,
as

as a Morning Sacrifice,
all the Actions we shall
do that day: This In-
tention, called com-
monly by the Mysticks
a virtual one, remains
still, tho not reflected
on, so long 'tis not in-
terrupted by a sinful
Action, for such an one
cannot be of the num-
ber of those we present
God withal at our up-
rising; this Act Sancti-
fyeth our most indiffe-
rent Actions, and makes
those

those much more valuable that are good by their own Nature: This Method of uniting ourselves to God, is so easie, that none can be excused from practising it. The Ladies, that spend a part of the day in admiring that Beauty which Nature gave them not, but the Art of Painting, may allow it easily one moment, which perhaps would be an occasion to withdraw

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draw,

draw some of them from spending so much of their time so idly :

• The Statesmen, Lawyers, and all such as have few spare hours, from their own, and Publick Affairs, may in the aforesaid manner be as much United to God, as ever the *Anachorets* of *Egypt* were in their silent solitudes.

The second Method to converse with God in this life, and very pro-

proportionable to the weakness of our Nature, soon weary of deep and long Meditations, is that of frequent Ejaculations whereby in the very midst of our Mirth we may be seriously Conversant with our Maker, by suddain and short Acts of Love, Hope, Faith, Praise and Prayer; and this we may perform without altering in the least our Exterior Behaviour, which
is.

is the securest way I know of to honour God in Spirit and Truth, and the remotest from all danger of Hypocrisie. Tho I am well persuaded we are obliged to do good, not only in the sight of God, but also before Men, that they may be encouraged and edified by our good example.

There remains a third Practice, which if Men did reflect upon, would

would render their
Converse with God
easie and sweet in the
midst of their greatest
disturbances, it consists
in taking whatever be-
falls us from the hand
of God, without accu-
sing either our Enemies
or a Frowning Fortune:
For certain 'tis, Fortune
is but a Heathenish Dei-
ty, and a meer Fiction,
unless we thereby un-
derstand Gods Eternal
Decree. Whensoever
then

then, for Instance, an
Enemy wrongs you in
your Repute, remem-
ber he is the Instrument
of a Just God, who
Chastiseth thus thy Am-
bition; some suddain
and unexpected acci-
dent makes away thy
Children, thy Husband,
thy Wife, thy nearest
and dearest Relations,
thou must adore in all
this his Divine Will, and
impenetrable Designs:
thou art disposdest per-
haps

haps of a Great Estate,
Great Riches and Ho-
nours, by the oppressi-
on and calumny of thy
Enemies; behave thy
self in this Conjunction
as a Christian, acknow-
ledge the heavy hand of
God upon thee, without
Railing against, or Re-
venging thy self upon
those who are the Exe-
cutioners of his Justice.

F I N I S.